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The Plainsong of
The Holy Communion.

SERIES III





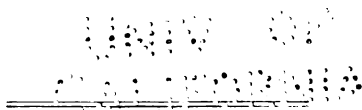
Kyrie.

THE PLAINSONG
OF
THE HOLY COMMUNION

ADAPTED FROM
THE SARUM GRADUAL.

SERIES II.

THREE MELODIES FOR THE
KYRIE, SANCTUS, AGNUS DEI, AND
GLORIA IN EXCELSIS,
WITH
THE CREED AND CHOIR RESPONSES.



PUBLISHED FOR
THE PLAINSONG & MEDIAEVAL MUSIC SOCIETY

1904.

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1941-1942

Mr
P.C. 55
1904
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PREFACE.

THIS volume contains the music of three melodies for the *Kyrie*, *Sanctus*, *Agnus Dei*, and *Gloria in Excelsis*, with the *Creed* and *Choir Responses*, taken from the Sarum Gradual. The *Creed* has its traditional music: no other melody but this, in either its Gregorian or Ambrosian form, was in general use anywhere until the fourteenth century, and then alternatives seem to have appeared only on the Continent. The reason for this restriction is clear and sensible; viz., that it was considered essential that the people should have no difficulty in joining in the *Creed*.

The Manuals of Plainsong published by this Society contain full instructions in the art of plain chant. The notes express no time-value whatever, but their duration (in the syllabic chant) depends only on the length of the syllables. The words of the syllabic music should be sung quickly and crisply, as in distinct reading, but good pauses must be made at the long bars. The double bars require longer pauses than the single ones. The short bars only indicate breath marks. A close

attention to the pauses is of the utmost importance, in order to avoid the hurried effect which would otherwise be produced by taking the chant at its proper *tempo*, instead of the affected drawl which is commonly adopted.

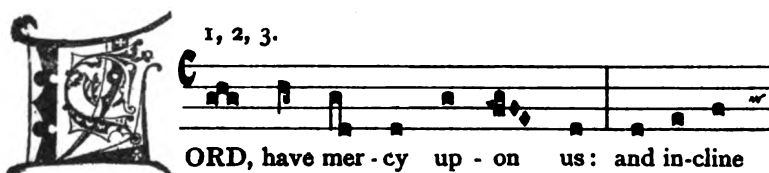
Several portions of the chant may be rendered antiphonally between cantors and choir; the phrases are shown by double bars.

Organ harmonies will be shortly ready. It is preferable to sing Plainsong without accompaniment, but where this cannot be done the harmonies should be as few and simple as possible, strictly in the diatonic scales, and treating most of the melody as passing notes, and the organ should only be sufficiently audible to maintain the pitch.

The Society has arranged for instruction in the correct rendering of Plainsong to be given to Clergy, Organists and others, also for a Choirmaster to assist Choirs adopting the music.

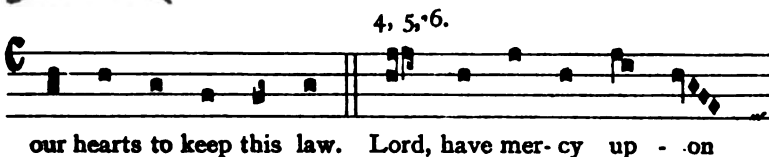


Deus Creator.



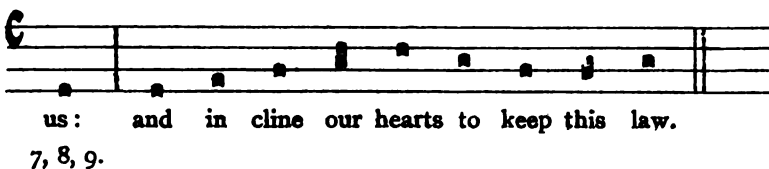
1, 2, 3.

ORD, have mer-cy up - on us: and in-cline



4, 5, 6.

our hearts to keep this law. Lord, have mer-cy up - on



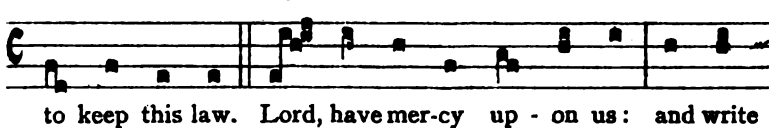
us: and in cline our hearts to keep this law.

7, 8, 9.



Lord, have mer-cy up - on us: and in- cline our hearts

10.



to keep this law. Lord, have mer-cy up - on us: and write

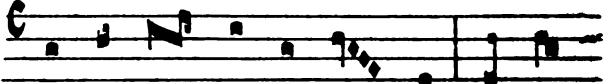


all these Thy laws in our hearts, we be-seech Thee.

Kyrie fons bonitatis.

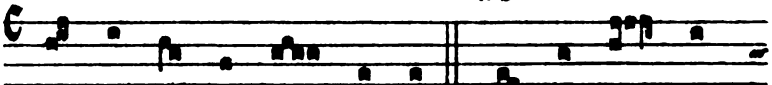


1, 2, 3.

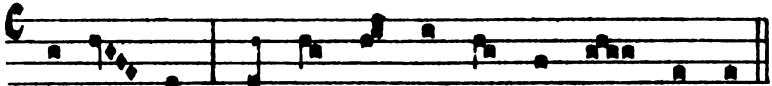


ORD, have mer - cy up - on us: and in-

4, 5, 6.

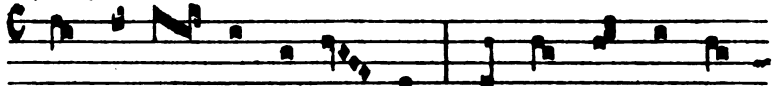


cline our hearts to keep this law. Lord, have mer - cy



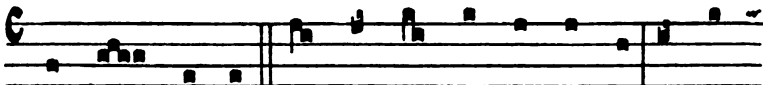
up - on us: and in - cline our hearts to keep this law.

7, 8, 9.

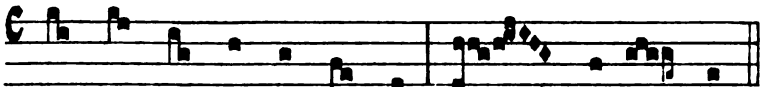


Lord, have mer - cy up - on us: and in - cline our hearts

10.



to keep this law. Lord, have mer-cy up - on us: and write

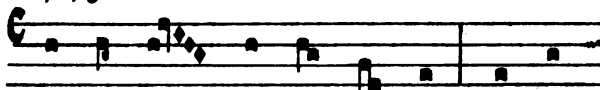


all these Thy laws in our hearts, we be- seech Thee.

Cunctipolens.

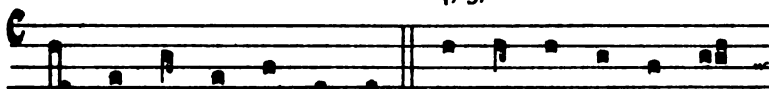


1, 2, 3.

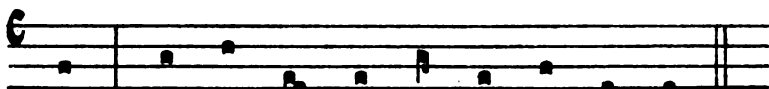


ORD, have mer - cy up - on us: and in -

4, 5, 6.

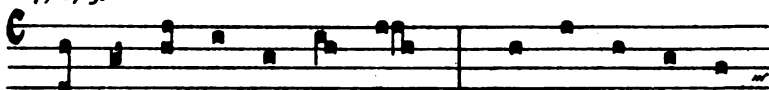


cline our hearts to keep this law. Lord, have mer-cy up - on



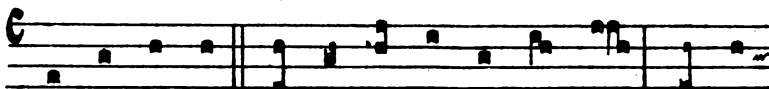
us: and in - cline our hearts to keep this law.

7, 8, 9.

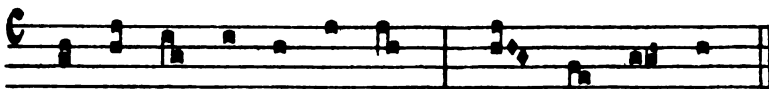


Lord, have mer-cy up - on us: and in - cline our hearts

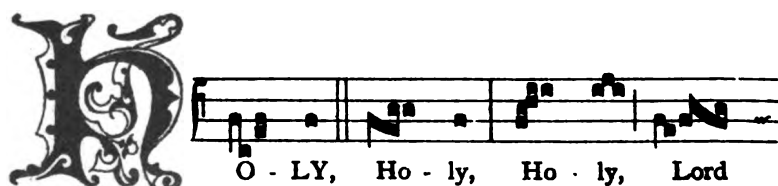
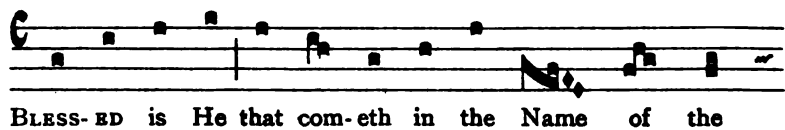
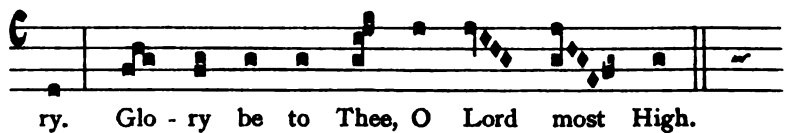
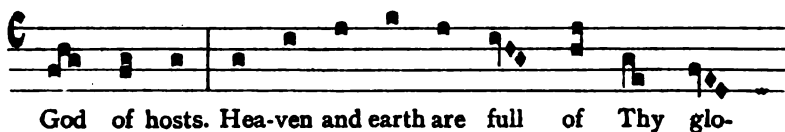
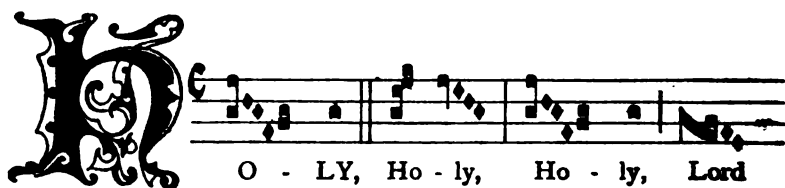
10.

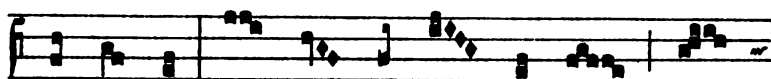


to keep this law. Lord, have mer-cy up - on us: and write

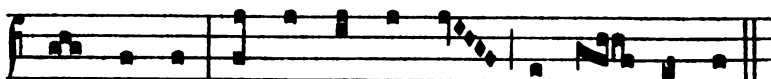


all these Thy laws in our hearts, we be - seech Thee.

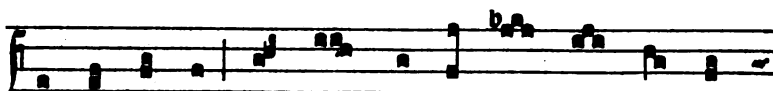




God of hosts. Hea - ven and earth are full of



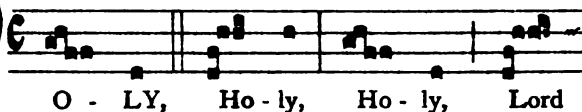
Thy glo - ry. Glo - ry be to Thee, O Lord most High.



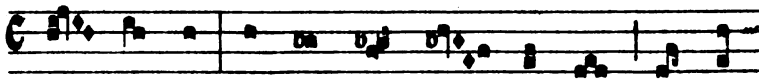
BLESS-ED is He that com - eth in the Name of the



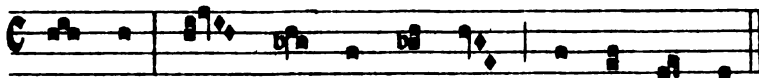
Lord. Ho - san - na in the high - est.



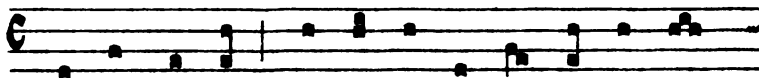
O - LY, Ho - ly, Ho - ly, Lord



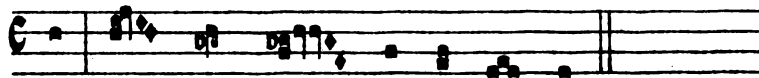
God of hosts. Hea - ven and earth are full of Thy



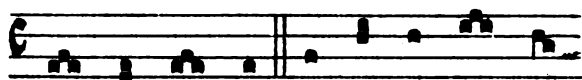
glo - ry. Glo - - ry be to Thee, O Lord most High.



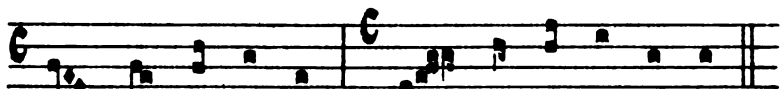
BLESS-ED is He that com - eth in the Name of the



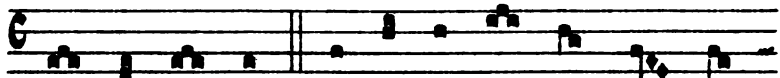
Lord. Ho - san - na in the High - est.



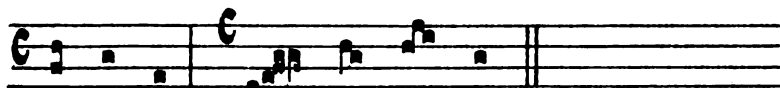
Lamb of God, that ta-kest a - way



the sins of the world, have mer-cy up - on us. *ij.*



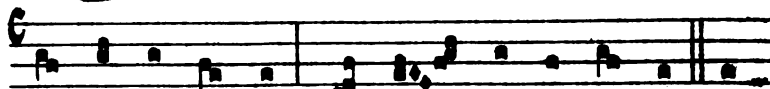
O Lamb of God, that ta-kest a - way the sins



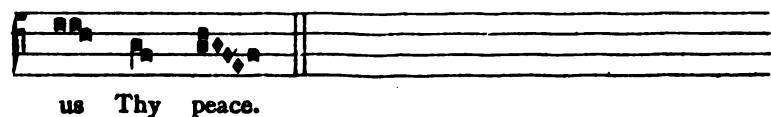
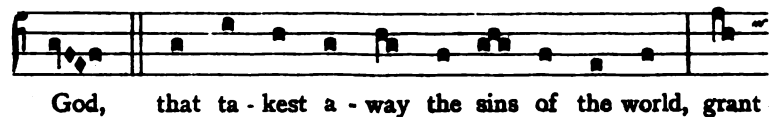
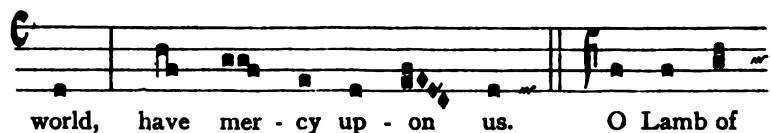
of the world, grant us Thy peace.

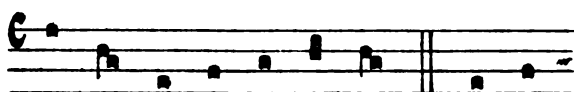


Lamb of God, that ta-kest a - way



the sins of the world, have mer - cy up - on us. *ij.* O

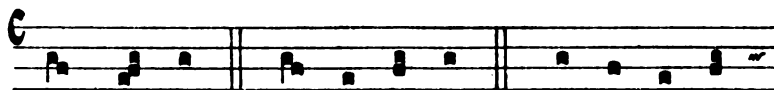




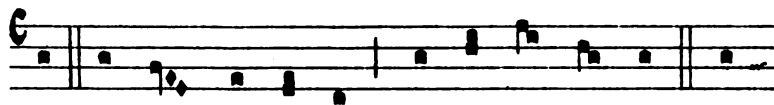
LO - RY be to God on high. And in



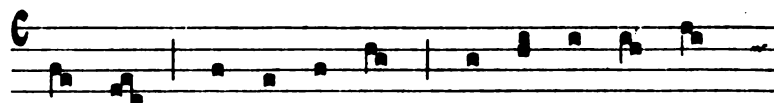
earth peace, good- will to- wards men. We praise Thee.



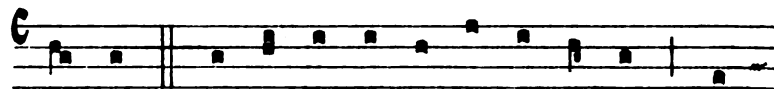
We bless Thee. We wor-ship Thee. We glo - ri - fy



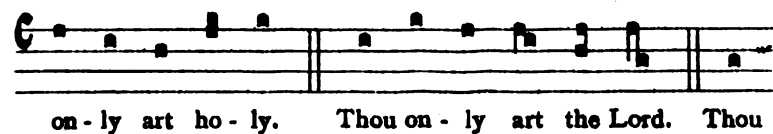
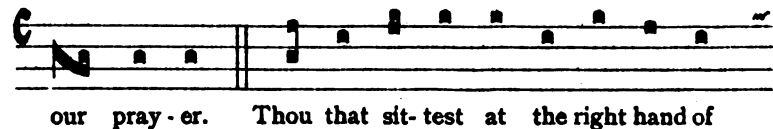
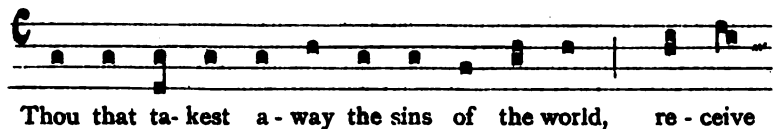
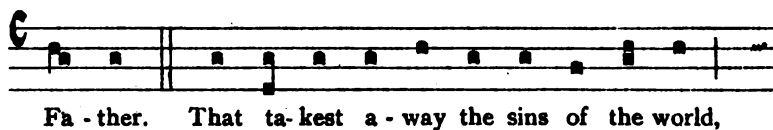
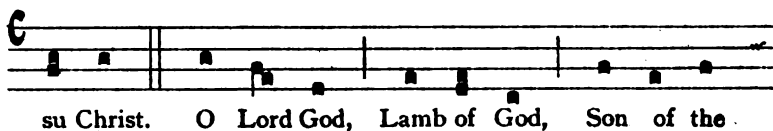
Thee. We give thanks to Thee for Thy great glo - ry. O

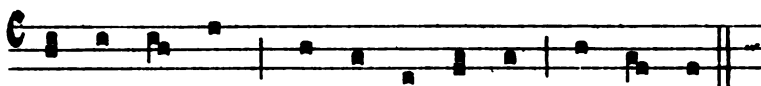


Lord God, hea- ven - ly King, God the Fa - ther Al-

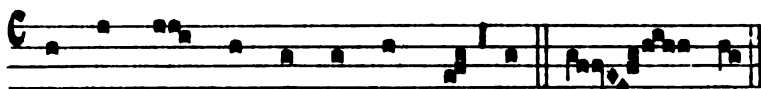


migh- ty. O Lord, the on - ly be - got - ten Son, Je-

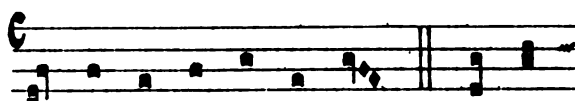




on - ly, O Christ, with the Ho - ly Ghost, art most high



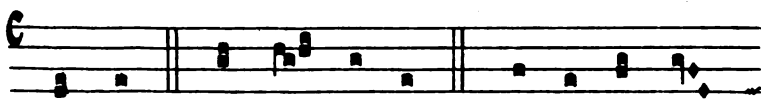
In the glo - ry of God the Fa - ther. A - - - men.



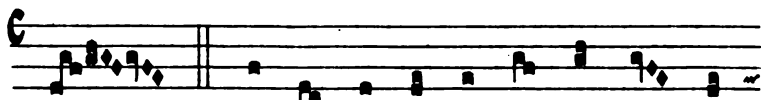
LO - RY be to God on high. and in



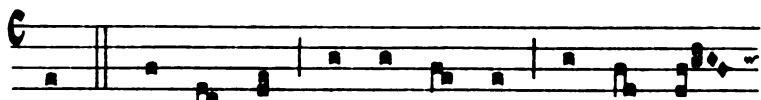
earth peace, good-will to - wards men. We praise Thee. We



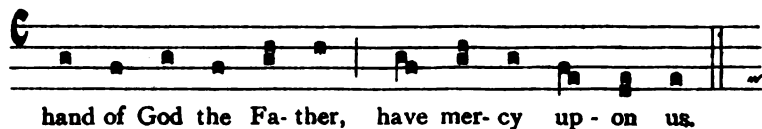
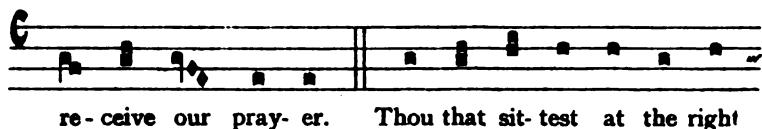
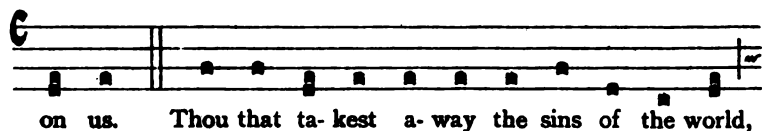
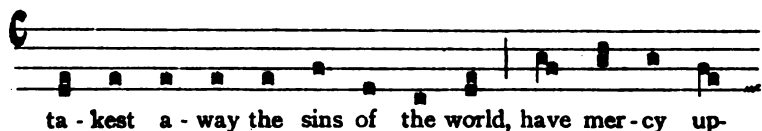
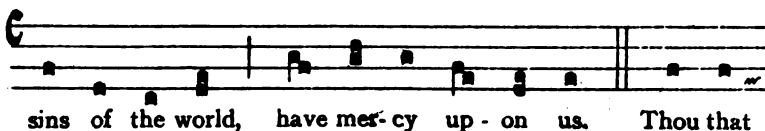
bless Thee. We wor - ship Thee. We glo - ri - fy

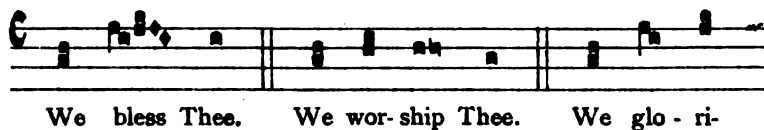
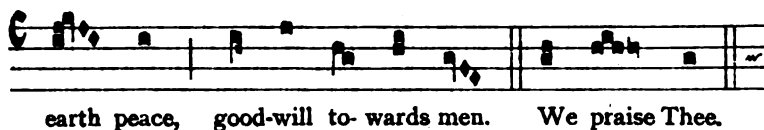
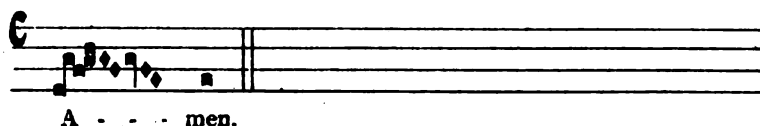
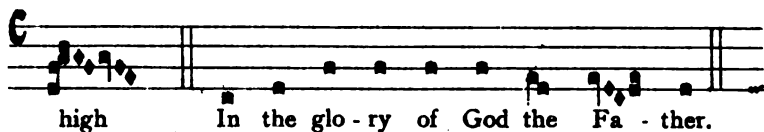
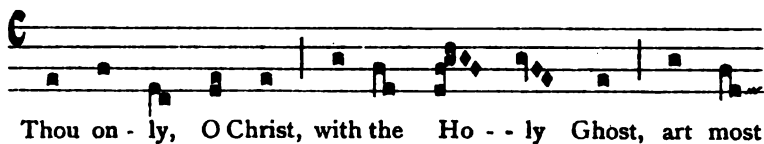
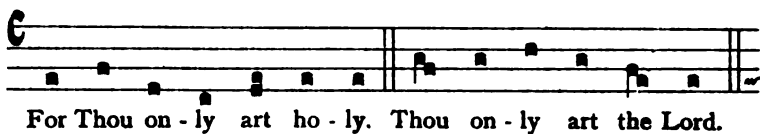


Thee. We give thanks to Thee for Thy great glo -



ry. O Lord God, hea - ven - ly King, God the Fa -



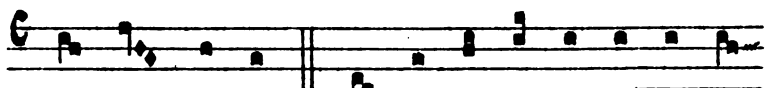




fy Thee. We give thanks to Thee for Thy great glo-



ry. O Lord God, heav'n - ly King, God the Fa-



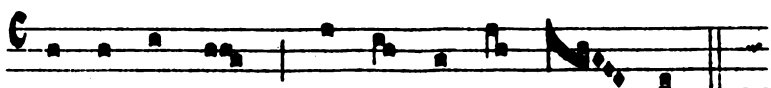
ther Al - migh - ty. O Lord, the on - ly be - got - ten



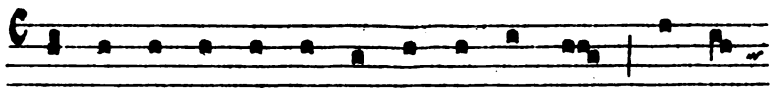
Son, Je - su Christ. O Lord God, Lamb of



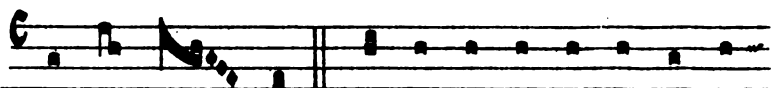
God, Son of the Fa - ther. That ta - kest a - way the



sins of the world, have mer - cy up - - on us.



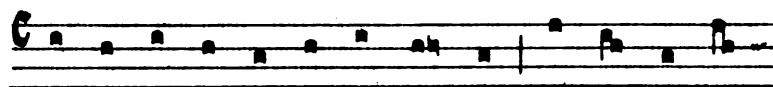
Thou that ta - kest a - way the sins of the world, have mer -



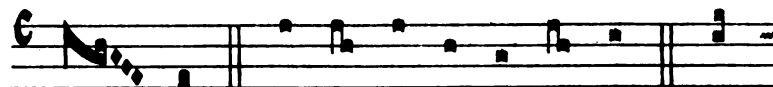
cy up - - on us. Thou that ta - kest a - way the sins



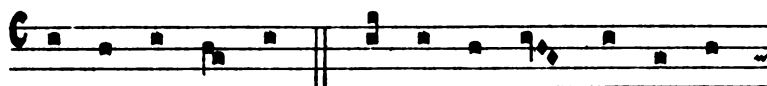
of the world, re - ceive our prayer. Thou that sit - test



at the right hand of God the Fa - ther, have mer - cy up -



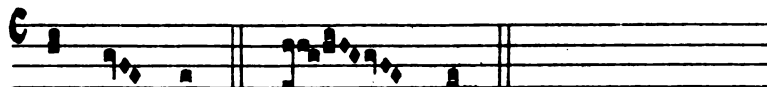
on us. For Thou on - ly art ho - ly. Thou



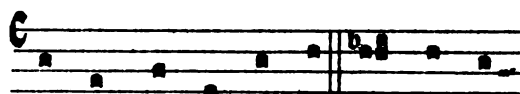
on - ly art the Lord. Thou on - ly, O Christ, with the



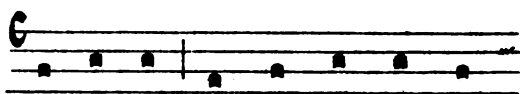
Ho - ly Ghost, art most high In the glo - ry of God



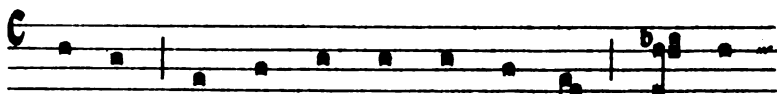
the Fa - ther. A - - - men.



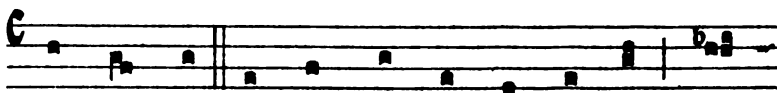
BE-LIEVE in one God, the Fa-ther



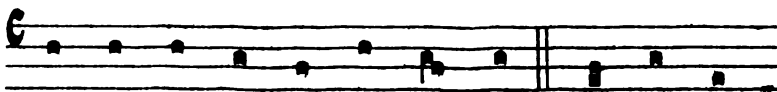
Al-migh-ty, Ma-ker of hea-ven



and earth, and of all things vi-si-ble and in-



vi-si-ble. And in one Lord Je-sus Christ, the



on-ly be-got-ten Son of God. Be-got-ten

of his Fa - ther be - fore all worlds. God of God,

Light of Light, ve - ry God of ve - ry God. Be-

got - ten not made, be - ing of one sub - stance with

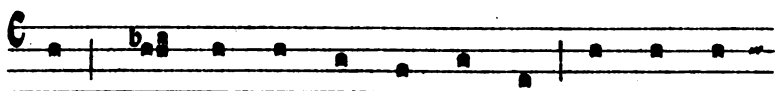
the Fa - ther: by whom all things were made. Who

for us men, and for our sal - va - tion came down

from hea - ven. And was in - car - nate by the Ho-

ly Ghost of the Vir - gin Ma - ry: and was

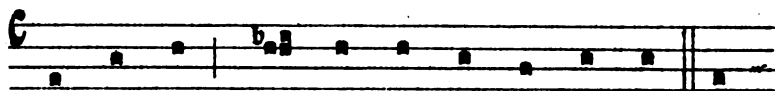
made man. And was cru - ci - fi - ed al - so for



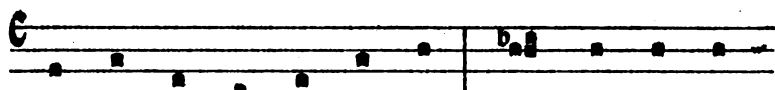
us, un - der Pon - ti - us Pi - late, he suf - fer -



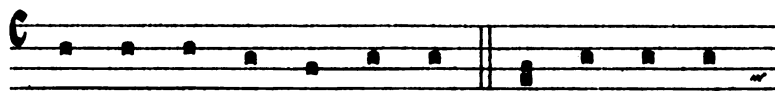
ed and was bu - ri - ed. And the third day he



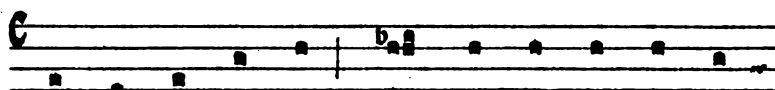
rose a - gain ac - cor - ding to the Scrip - tures. And



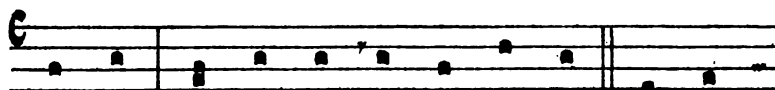
as - cend - ed in - to hea - ven, and sit - teth on



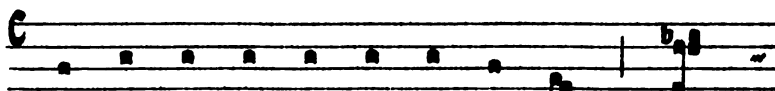
the right hand of the Fa - ther. And he shall come



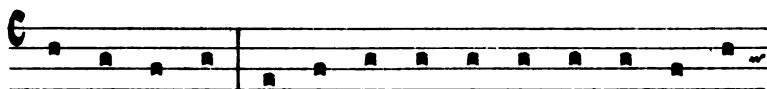
a - gain with glo - ry to judge both the quick and



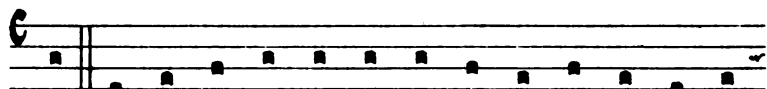
the dead : whose king - dom shall have no end. And I



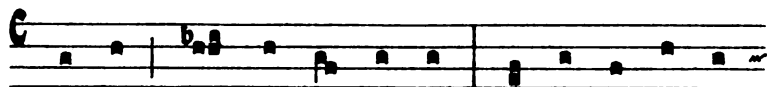
be - lieve in the Ho - ly Ghost, the Lord, and



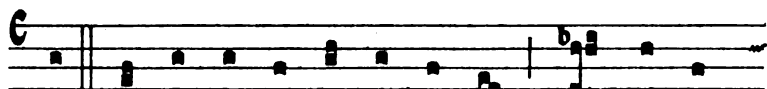
Giv-er of life: who pro-ceed-eth from the Fa-ther and the



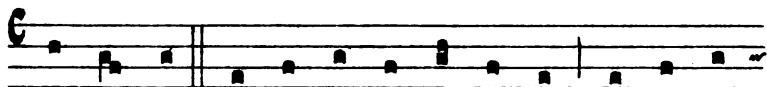
Son. Who with the Fa-ther and the Son to-geth-er is wor-



ship-ped and glo-ri-fi-ed: who spake by the Pro-



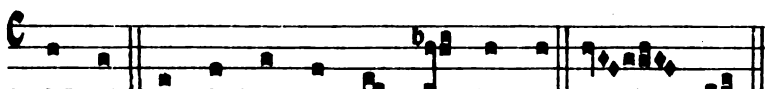
phets. And I be-lieve One Ca-tho-lick and A-po-



sto-lick Church. I ac-know-ledge one Bap-tism for the re-

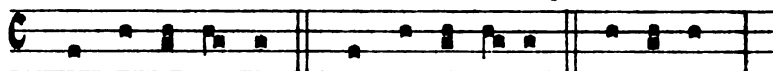


mis-sion of sins. And I look for the Re-sur-rec-tion of



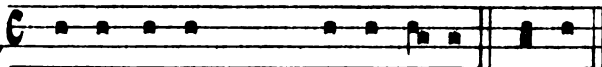
the dead. And the life of the world to come. A - - men.

Before the Collect of the day and before the Gospel.



V. The Lord be with you. R. And with thy spi-rit. Let us pray.

Ex: Collect of
Advent Sunday

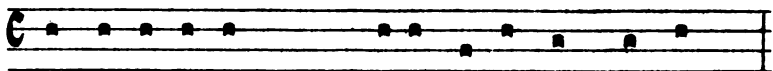


Al-migh-ty God... now and ev-er. R. A-men.

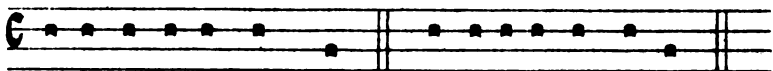
Amen is thus sung at the end of all Collects.

At Mass, the Paternoster and Collect for purity should be said in a low voice, without note. The Exhortations, Confession, Absolution, Comfortable words, and Prayer of humble access should be similarly treated.

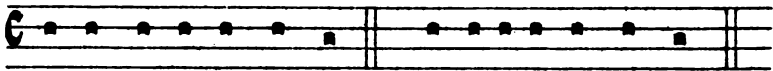
(For the Cantus of the Collects, Epistles, Gospels and Prefaces, vide Ritual Music—Pickering & Chatto.)



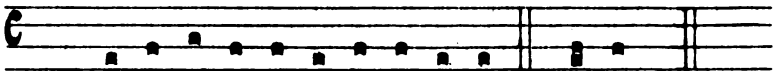
The Ho-ly Gos-pel ac-cor-ding to Saint Mat-thew,
(On Double Feasts.) Saint Mark,



be-gin-ning at the verse. R. Glo-ry be to Thee, O Lord.
(At other times.)

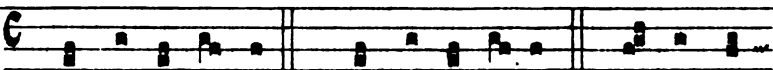


be-gin-ning at the..... verse. R. Glo-ry be to Thee, O Lord.
At the close of the Prayer for the Church.

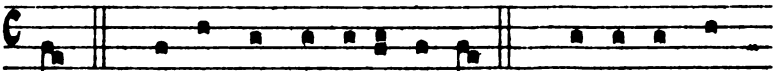


... our on-ly Me-di-a-tor and Ad-vo-cate. R. A-men.

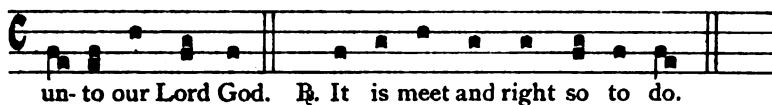
Before the Preface.



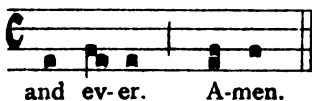
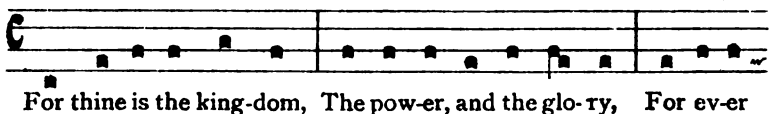
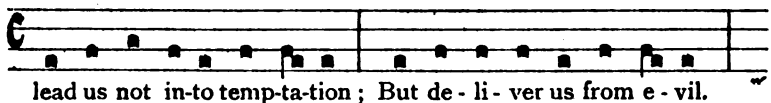
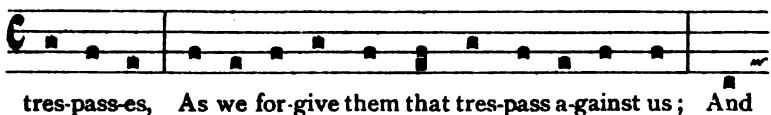
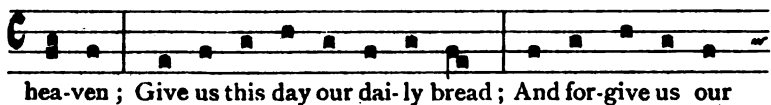
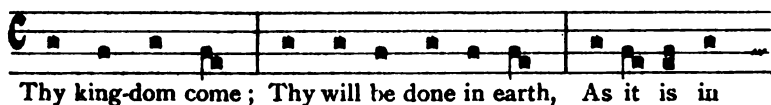
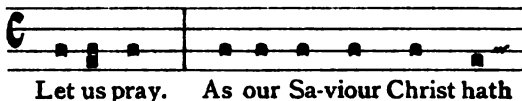
V. The Lord be with you. R. And with thy spi-rit. V. Lift up your



hearts. R. We lift them up un-to the Lord. V. Let us give thanks



*Before the Paternoster
in the Scottish Rite.*



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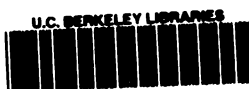
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